Rev. A. Allen

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WESTERN LUMINARY.

LEXINGTON, MAY 18, 1831.

For the Western Luminary.

FAYETTE TEMPERANCE SOCIETY.

First Annual Report of the Fayette County Temperance Society.

[Presented May 6, 1831.]

There is nothing more characteristic of the present age, than a general spirit of enlarged benevolence. Under the transforming influence of this benign spirit, society has experienced a radical change. Hundreds and thousands, who were heretofore either found in the ranks of infidels and scoffers, or reposing in listless inactivity, have been aroused, by the soul-stirring, and all-pervading spirit of the times, to deeds of benevolence and philanthropy. Many, very many of them, are now found sitting at the feet of Jesus, in their right minds, and others, although unrenewed by the Divine Spirit, have yet been brought to feel ashamed of their former unreasonable and sinful course, and are now glad to be numbered with the benefactors of mankind. The most boisterous and bitter opponents of these associations of benevolence, have become their most zealous and efficient advocates.

The mists of ignorance and superstition have fled, before the ever increasing flood of light, that has been poured upon the church and the world, by the almost universal circulation of the word of God, and the general diffusion of literature and science. The antiquated notion, now almost obsolete, (and destined very soon to become entirely so,) that it is subversive of the Divine constitution, for the laity to take any efficient part in the promotion of the kingdom of Christ, now finds no place in the enlightened Christian's creed. The pious layman may now devote himself to the service of his God, without the imputation of fanaticism or enthusiasm; or the charge of having invaded the peculiar province of the Clergy. It is this absurd and unscriptural doctrine that has, for centuries, sat, like an incubus, upon the church of the Redeemer; paralyzing her efforts, and withering all her energies. But, blessed be God, this pernicious error now finds it difficult to obtain a resting place in the Protestant world, amid the effulgence of the nineteenth century.

Among the various benevolent associations which have been called into being, by the spirit of Christian enterprize which now pervades our land, few have a stronger claim upon all who love the kingdom of Christ, and the happiness and good order of society, than the Temperance Association. None, we are certain, has ever had a more rapid march, or been more signally prospered by Heaven. It is but a very few years, since there was no Temperance Society in the world. Such an institution was unknown. If we are correctly informed, not six years have elapsed, since a few individuals, in one of our Eastern states, first formed themselves into an association to oppose the alarming and destructive progress of intemperance. Thus, amidst sneers and ridicule, was laid the foundation of this mighty institution; which, by the strenuous efforts of its friends, and the fostering hand of heaven, now encircles our fair land, with a glory before unknown to the world.

What does not that man deserve from his country and from the world, who has been the means of setting on foot an enterprise so fraught with blessings to mankind? Alas! that ever a human being should be found, to raise the standard of opposition against so hallowed a cause! But thus it has ever been; and thus will it ever continue to be, until the whole earth is brought under the influence of the sanctifying Spirit of God. How often have the most intellectual and pious men that have ever adorned human nature, stood, the heroic objects of that ridicule and contempt which almost uniformly attend the projectors of any new plan of benevolence, until their generous spirits have sickened and fainted within them; and they have fallen, as martyrs, in the cause of righteousness. How often has the world, in its fancied wisdom, treated as visionary, or depraved, those whom it has afterwards been constrained to rank amongst its greatest benefactors. But we rejoice, that far different has been the lot of the founders of this blessed institution. Although scorn, and ridicule, and detraction, have been meted out to them with no sparing hand, yet the cause of righteousness has triumphed. And they are now permitted to contemplate, with delight, the rich and widespread blessings, that have resulted from their benevolent and well-directed efforts. They are now granted the inexpressible satisfaction, of beholding this offspring of their wisdom and philanthropy, though, yet in its infancy, placed upon a foundation that can never be shaken, while intelligence and true benevolence find an abode upon earth.

We present this first Annual Report of the Fayette County Temperance Society, with feelings of no ordinary interest. The blessing of Jehovah has hitherto attended the operations of this infant association in so remarkable a manner, that it would evince a degree of unbelief, almost amounting to infidelity, to withhold here our devout acknowledgement of it. We risk not the imputation of enthusiasm, when we say, the finger of God, has thus far, been visible in our successful progress.

On the evening of the 29th of January, 1830, a few individuals, who felt that they had too long delayed to make an effort in this good cause, assembled, by private agreement, in a small room in this town. Many, who then felt friendly to the cause, and who have since become members of this Society, thought they were premature; that public feeling was not then fully prepared for such a movement. But *they* thought differently. And trusting in that God, who is ever ready to bless the sincere efforts of his people to do good, they met. The result of this meeting was, the adoption of our present constitution, with the signatures of *ten* individuals, pledged for its support. Feeble and insignificant as this effort may seem, yet the standard was planted in the heart of the enemy's country. And the seed thus sown, in apparent weakness and obscurity, has germinated, and become the goodly plant now so fair to look upon. And were we less faithless and unbelieving, we should not marvel at such results. For this least of all seeds, has been nurtured, from its first buddings, by the prayers of piety. The dews of Heaven have been distilled upon it; and thus it is, that we are this evening permitted to sit under its pleasant branches with delight.

Strange as it may sound in our ears, our Society, at its organization, found its opposers not among the irreligious alone. Some were found even among the followers of the Redeemer, who were conscientious in withholding from us their support. They had formed mistaken views of the principles on which our institution is founded; and of the objects it aims to accomplish. But, by the blessing of heaven, such cases are becoming rare. The candid inquirer after truth, has been led to perceive, that the establishment of these societies is no infringement of the liberties of the people; nor any avowal of the inadequacy of the institutions of Jehovah. By dispassionate reflection on the nature and tendency of Temperance efforts, and actual observation of their happy effects upon the community, such persons have been constrained to discard their erroneous sentiments, and become co-workers in this magnificent enterprise.

So rapid and uniform has been our march, that from a feeble beginning of *ten* members but little more than a year ago, we now number more than *four hundred*. Our cause continues to advance rapidly. It finds an advocate in every friend of humanity, who has investigated its principles and noticed its beneficial effects. This institution is destitute of every thing sectarian. We rejoice that it numbers among its zealous and efficient advocates, christians of different denominations, as well as those who belong to no particular sect. Its principles are truly catholic, and designed to embrace in their blessed influence, the whole world. The silly and unfounded cry of "ecclesiastical establishment," "spiritual domination," raised by a few designing men, at the first formation of these associations, has become fainter than the evening zephyr. They will finally die away; and in a very few years more, many who have attempted to impede this sacred cause, will look back, with mingled shame and astonishment, at their opposition to an institution which has poured joy, and gladness, and prosperity, over the whole length and breadth of our land.

It must be evident to every one, at all acquainted with the former and present condition of society, in our immediate neighborhood, that this society has, even during its short existence, done much towards effecting a reformation in respect to one of our most debasing and soul-destroying vices. This conviction is forced upon us whenever we walk our streets, or mingle with our fellow-citizens in the social circle. A single grocer in this town who is not a member of this society, acknowledged, that during the last year, he sold 100 barrels less of whiskey than he sold during the previous year. The current of public opinion begins already to set in a different direction. And not far distant is the day when he who shall partake of spirituous liquor in polite society, or offer it to his friend, must do it at the expense of his gentility. Public sentiment is fast progressing towards such a state of feeling. Let but this time arrive, (as it must, of necessity, if our cause is founded in truth,) and ardent spirits will again only be found, labelled, in the shop of the apothecary.

We have long been convinced, that much depends upon the co-operation of the female part of the community in this good work. The influence that female opinion exerts upon the morals of a community is infinitely greater than we are apt to suppose. Let no lady think, there is the slightest indelicacy in becoming a member of a Temperance Society. Let no lady imagine, she can exert no favorable influence in this cause. Her influence is almost unbounded. The mere signing of her name to this constitution, may be fraught with blessings beyond all human estimate.

WOODFORD COUNTY BIBLE SOCIETY.

Brother Skillman:

Will you be so kind as to publish the following substance of a report read before the Woodford County Bible Society, on the 17th day of April, 1831, or so much of it as you may deem interesting, in the colums of your Luminary.

The meeting was held in the Presbyterian church in Versailles, attended by a respectable number of citizens from the town and its vicinity. Opened with prayer, by the Rev. Dr. Blackburn, President of the Society.

After a few preliminary remarks, in which a brief parallel is run between the whole array of benevolent enterprises and an army, in which it is stated that the General is not more indispensable than the common soldier in the achieving of a victory; the Report goes on to say, "It is this latter and humbler sphere which our society occupies in the great armies which exert themselves in the cause of humanity. Her name is not registered in the higher annals of fame. Nor does she perpetuate her renown by signal victories, even at the expense of treasures and blood. No herald proclaims the greatness of her prowess, nor clarion sounds her fame. Her's is the simple, unobserved, and successful zeal which carries the system of consolation to the wretched every where. She carries the Book of God to every destitute family in the land. She sends her silent messengers to every valley and forest, to every winding stream and mountain top, where she dreams that a human habitation may be found unvisited by the oracles of God; nor rests until by arguments and kindness, by reasoning and entreaties, she has hung out in every darksome dwelling the lamp of everlasting truth to shed its hallowed light on the destinies of mortals.

Her success in this generous enterprize has equalled our most sanguine expectations. There is not at this time, to our knowledge, a single family in Woodford county, that is destitute of a full copy of the sacred Scriptures, except one, which refuses to receive a copy on any of the Society's terms.

In April, 1830, the Society adopted a resolution to supply, in reliance on the Divine blessing, every family in Woodford county with a copy of the Bible within the term of one year. Anterior to the passage of this resolution, the Pisgah Branch Bible Society had supplied a portion of the county within its bounds. Also the Grier's Creek Branch Society had, from time to time, spplied a number within its bounds. Subsequently to the passage of the resolution a few more families were visited and supplied. By far the greater part of the county, however, amounting probably to four fifths of the whole number still remained unvisited, when in the latter part of March the Rev. H. C. Thomson, General Agent of the American Bible Society, for Kentucky, visited some of the members of the Woodford church, a few of whom engaged forthwith to effect the supply of one half of the county. These gentlemen having obtained the Bibles from the County Society, distributed them according to promise, and reported their doings at a meeting of the Society held in Versailles on the 3d day of April, 1831. The same gentlemen then asked and obtained leave of the Society, to furnish Bibles and undertake the supply of the remainder of the county at their own expense, so as to enable the society to appropriate any surplus funds that were in its treasury, to aid the destitute of sister counties. And the Society resolved accordingly to appropriate in equal proportions so much of the monies still remaining in the treasury as were deemed advisable to aid in the supply of the destitute of Estill and Harlan counties. The sums thus appropriated were as follows: To Estill county $58 7½, and to Harlan county $58 7½, making a sum total of $116 15.

The gentlemen from Woodford church immediately ordered on 120 Bibles of the small size, nearly all of which have since been distributed.

Nearly the whole work of supplying the destitute of Woodford county, was accomplished within the last three weeks, a considerable portion of which time was unavoidably consumed in procuring and transporting the Bibles to the county.

The whole number of families visited within the three weeks specified, is 900, and the number of destitute families found among these, were 225. The whole number of Bibles distributed is 224, leaving one destitute family in the county.

It is worthy of remark that the distributing agents have reported that almost, without the slightest exception, they received the kindest and most respectful treatment from the families visited in the discharge of their interesting duties. The Bibles were almost uniformly received with evident tokens of gratitude. And although great numbers of destitute are found in some parts of the county, yet it was evident that they had not been entirely careless on the subject of the inspired volume. Most of the destitute manifested shame and regret that they had not before possessed a copy of the sacred treasure.

In closing this report, we would tender thanks to Almighty God, for the privilege and ability bestowed upon us in order to the accomplishment of an enterprise so important to the present interests and future destinies of the citizens of Woodford county.

May his richest blessing attend every exertion which is made for the circulation of his blessed Gospel, until every family in our world shall be in possession of a copy of his holy oracles, and "the earth shall be filled with the knowledge of his glory as the waters cover the sea."

After the adoption of the Report the following resolutions were severally moved, seconded and adopted:

On motion,

Resolved, That the thanks of this Society be presented to the Parent Society, for the facilities she has afforded us for supplying the waste places of the Mississippi valley with the Bible: as thereby four millions of our race will be provided with the best means of national prosperity.

On motion,

Resolved, That it is the firm conviction of this Society, that the circulation of the Bible is one of the most important means to promote the introduction of the millennium.

On motion,

Resolved, That it is the duty of every patriot to aid in the circulation of the Scriptures, as a belief of the doctrines of the Bible is the best security for civil society.

On motion,

Resolved, That it is the duty of every county as soon as supplied with the Bible, to provide ways and means for supplying its whole territory with the ministry of the Gospel, in order to impress the contents of that holy book on every heart.

On motion,

Resolved, That the thanks of this meeting be tendered to the agents who volunteered their services to enable the society to redeem her pledge to supply the destitute of our county with the word of life.

Some of the above resolutions were accompanied with appropriate addresses.

S. V. MARSHALL, *Cor. Sec'ry.*

Versailles, May 10, 1831.

[From the Presbyterian.]

HISTORY OF THE PRESBYTERY OF PHILADELPHIA,

From its origin, A. D. 1706, to A. D. 1831.

INTRODUCTION.

A history of the Presbyterian Church in the United States, is yet a desideratum. The importance of the object has not been overlooked; for, as early as the year 1792, a special committee were appointed by the General Assembly to collect materials and proceed with the execution of the work. The difficulties which they encountered in obtaining the necessary documents, in connection with circumstances arising from professional engagements, have hitherto retarded the accomplishment of this interesting design. It is extremely desirable, however, that the project should not be abandoned. A Church, which has its ramifications in almost every State and Territory in the Union; which in numerical force may be considered as occupying a place in the front rank; whose moral and religious influence is commanding and widely diffused, and which, in regard to wealth and talent, would not suffer by comparison with any other religious denomination in our country, deserves, and demands a historian. And circumstances appear to indicate the propriety and necessity of an early accomplishment of the object; as the older records are exposed to many casualties which may prove destructive to their existence, whilst much information which may be termed traditionary, is in the lapse of every year becoming less exact and authentic.

It has occurred to the author of this sketch, that if an individual from each of the Presbyteries, and especially of those of the earliest date, should be charged with the duty of collecting and publishing the most interesting facts relating to the history of his own particular Presbytery, the general historian of the Church would be furnished in the most effectual manner, with ample and authentic annals, and thus be enabled to discharge his duty with comparative ease.

The present essay has been undertaken in the hope that the example may prove stimulative, and that the inferior judicatories of the Church, may perceive the propriety of respectively contributing their quota of materials.

GENERAL VIEWS.

The Presbyterian church assumed its ecclesiastical form in the United States, at a date posterior to the establishment of the Puritans, Roman Catholics, Quakers, and Episcopalians. It is to be presumed, that individuals of this denomination, had, in the spirit of personal enterprize, emigrated at an early date of the settlement of the country, and were scattered throughout the colonies; but these were destitute of any bond of union, and were, in consequence, in no place sufficiently numerous to associate in a congregational, much less in a Presbyterial capacity. The Puritans of New England, the Roman Catholics of Maryland, and the Quakers of Pennsylvania, Delaware, and West-Jersey, had emigrated from religious motives, and as they principally desired to preserve their distinctive religious character in a land far removed from the vexatious evils, to which persecution had subjected them in the place of their birth, they came in large numbers, and selected their residence with a view to peaceful religious association in the observance of their respective rites. The cause which influenced them, had, as yet, exerted no power over the Presbyterians of Scotland. In the enjoyment of a religion established by law and comprehending the larger portion of the talent, wealth, and population of the nation, they had no inducement, or rather were compelled by no necessity, to flee in large numbers to the uncultivated wilds of America.

Soon after the restoration of Charles the 2d, however, the Presbyterians of Scotland and Ireland were subjected to a persecution, which in consequence of the resistance it aroused, became perhaps, more severe than that experienced by their predecessors to this country.

The subversion of the established religion of a nation, and the substitution of another, which, from many considerations, was particularly obnoxious, could not be accomplished by the British monarch without resorting to the most inhuman executions, proscriptions and banishments. These measures, relentlessly pursued until the accession of William the 3d, in 1668, rendered the provinces of America a desirable refuge, in which the Presbyterians, particularly of Scotland, might retain their strong religious attachments with entire exemption from the perils which threatened them at home.*—(*To be continued.*)

* See Christian Advocate, No. for January 1825, where this subject is more fully discussed.

ADDRESS TO YOUTH.

Let me entreat you to remember, that, if the grace of God prevent not, all the promises of youth may perish in everlasting despair. For youth is not immortal; though you are young now, you may die while you are young, and if you are still waiting, and refusing to embrace Christ and give up yourselves to him, while you hesitate, death may be deciding, and while you may be saying, "not to-day, Lord Jesus—to-morrow,"—death may be saying, "not to-morrow but to day—this night thy soul shall be required of thee." And if this should be the case and you should die unregenerate, unforgiven, having come to years of accountability, having an understanding to judge between good and evil, and a conscience to have warned you of your danger, and having had faithful counsels and every opportunity—if you die in your sins how melancholy is the consequence! Then that glowing coutenance blooming with youth, now withered and decayed, sink down into all the darkness and gloom of the grave, and the blackness of darkness, and everlasting fire, gather around you. Then that warm imagination, that once painted to itself fairy scenes of future felicity, will be left to riot in all the dreadful conceptions of everlasting misery:—what it must be to spend an eternity of agony! Then the memory that might have been the treasury of divine truth, and stored up God's gracious words, will only recal all that will torment you—all your opportunities and advantages, and all your own perverse abuse, neglect, and rejection of them all. Oh, why must all the flower of youth go down to perdition? Why must the spring be blasted, and everlasting winter wither the soul?—Why must that which should have been consecrated to Jesus be for ever the subject of divine wrath? —and he that might have been a rose-bud in the Saviour's crown—his diadem of salvation—be a withered weed cast out to everlasting abhorrence and rejection? Remember, my dear young friends, how soon these sad reverses may happen. You are aware that young children frequently sicken, and sometimes die suddenly. Have you ever known one on whom consumption had seized? There may indeed have been a hectic flush upon the face, but there was the glassy brightness of the eye which intimated that all was not right within. They told you he was getting better; they fancied it; but you saw that the getting better existed only in their imaginations, for every one else could perceive that he was sinking down into the grave. Remember that this deceptive disease is the disease of young persons. And let this warn you of the danger of deferring religion until sickness comes upon you. It is terrible that the very disease, the most likely to arrest you, may be the one you may die of, and you may die getting better—that is, in your own apprehensions. Oh, then, hear the voice of the Saviour, now inviting you and saying "come unto me all ye that labour, and are heavy laden, and I will give you rest."—*Pulpit.*

From the New York Evangelist.

INTERESTING CONVERSION.

At a conference of the churches in Connecticut, an elderly man, a delegate from W——, after stating that a revival of religion had succeeded the conference in the town he represented, said, that there was an aged man who had been all his life a strong Universalist—delighted in challenging disputes with all who would meet him on that subject—that he felt perfectly confident he was right, so much so, that he *feared neither God nor man*—was notoriously vile in his character—took the greatest delight in reviling religion and slandering professors of it. That no bad company could be assembled adjacent to this man but he was sure to be among them, and to be more wicked than any other present. *Gambling, profane swearing, drinking, horse racing*, and the like, were employments the most congenial to his disposition—said he was quite a traveller—had been in the most of the United States, and the above was his general character wherever he was known. In short, said he, perhaps a worse character never lived. (A good example this of Universalism.) When the conference, said he, met at W——, this man was requested to build the fire in the room where they met, and while doing this, he was struck with a deep impression, that he must attend the conference that day. But he felt that it would be so degrading to him, to attend a meeting of that kind, which he had so universally reproached, and the cause of religion too, that he determined to listen to no such monitions. The idea, however, pressed upon him more and more until the meeting assembled—that he *must* go in, became almost irresistible. He determined, therefore, to occupy some remote part of the gallery where he should probably be the least seen by his old companions in *Universalism and Sin*. But when his wife came out into the aisle of the church, the fact that the righteous would be seperated from the wicked, and that this separation had now begun with him, struck like a dagger to his heart. He struggled to remove the impression every way in his power, but it was fastened like a nail in a sure place, by the Master of assemblies.

After the meeting had closed for the day, he felt a stronger impulse than ever, that he must attend the evening meeting. This was more self-denying than the other, because he had always vehemently *abhorred* and reviled night meetings; but go he must. He however went early, and secreted himself behind a writing desk, that no one should know he was present. From this meeting he returned home, laden with deep distress—found he was a vile sinner, and that it was a wonder of mercy he was out of hell, where he knew he was fast hastening. His former views on the subject of religion—his ideas of Universal salvation were a mere *refuge of lies*, calculated only to lead souls down to eternal death. Mercy from God whom he had so often abused, was what he could not expect.

But he had scarcely arrived home, before his son and daughter came in under similar awakenings, received that evening. They were deeply and awfully impressed with their undone situation. As they entered the room, one after the other broke out in sighs and tears, saying, "Oh my father, my father, do pray for me! do pray for me!"

Oh my dear friends, said the speaker, judge what could have been my distress then! I say, my distress, for I can no longer keep it from you, that *I am the man*. Yes, I am the very old sinner, with my locks blossoming for the grave! O judge, what my sensations must have been, when my children who were grown, came round me and begged me to pray for them, when I had never offered a single prayer for myself! Ah, this agony cannot be expressed.

But after some days of keen anguish, and remorse of heart for my sins, it pleased my blessed Savior to speak peace to my soul.—Yes, my friends, I now enjoy that peace that the world knows nothing of; a happiness which nothing but the blessed Spirit of God can impart. But I must say, that there is no happiness in sin, for I have tried it, probably more than any of you here; and I positively aver, that there is more solid satisfaction in worshipping God one hour, than in all the pleasure of sin that I have ever enjoyed.

And Universalist, a word to you: I know your doctrines—I am acquainted with all your arguments, they are nothing but a series of falsehoods, a refuge of lies, that may serve to quiet your consciences for a few days at the longest; but death will come and remove the delusion! Eternity will show how awfully you have been deceived; Alas! it will then be too late! I know you are deceived; I feel it in my soul, and I know you will be lost forever unless you repent. Pray examine the word of God, listen to its dictates, and fly to the Saviour while he is on the mercy seat.

AMICUS.

The Bible as a Class Book.—The biographer of the late Dr. Brown of Edinburgh,—the well known author of the popular Lectures on Intellectual Philosophy; when speaking of his early education, says: "The Bible was his class-book; and I have much satisfaction in being able to add his testimony to that of many other great men to its excellence in this respect. Independently of its influence in a moral and religious point of view, which he was always abundantly ready to acknowledge, he was of opinion, that the many simple and beautiful narratives which are to be found in it, render it invaluable as an elementary book of instruction."

The New Pope.—Cardinal D. Mauris Cappellari has been elected Pope, and has taken the name of Gregory XVI. He was born in 1765, and is therefore 65 years of age. As he is yonger, and in more robust health, than either of his two predecessors, he is likely to wear longer the tripel Crown. Like all the recent chiefs of the Catholic church, he is an Italian, and belonged to a monastic order. He is said to be an estimable man, and to be profoundly skilled in the oriental languages. He was made a cardinal in 1826, by Leo XII. At the election of a Pope 1828, he was the most popular candidate with the people of Rome, but was opposed by the Austrian party, which finally prevailed. His Holiness has already been complimented by the French Ambassador, and has in return expressed his attachment to Louis Philip.

More than $400 were contributed to the American Colonization Society last month by a few individuals in Natchez. The West and the Southwest, are becoming deeply interested in the design of the Society, and it is hoped that an expedition will be fitted out from New Orleans, in the course of a few months.

COMMUNICATIONS.

For the Western Luminary.

INSTRUCTION OF SLAVES.

A few days ago my attention was arrested by a publication in the Southern Religious Telegraph, (Vol. X. Nos. 4 & 5,) purporting to be an answer to the question, "What can the American people do, and what ought they to do, for the black population of this country? [Furnished by the Society of Inquiry in the Union Theological Seminary.]

I felt it to be an awfully important inquiry, involving the eternal interests of millions of both black and white, in this country. My heart leaped within me at the thought that this subject was claiming the attention of any, and especially of those young men of promise who were in a course of training in a school of the prophets, of so much celebrity as the Union Theological Seminary. I entered upon the reading with interest. I soon found my author was acquainted with his subject, (for I too was raised in the land of Ham,) and that he was not insensible of the dread responsibility and guilt, which, on this subject, attaches to *every member of our extended community*. My heart went with him while he portrayed the evils of slavery, and the withering influence it has on the mind of its victims—how it wipes from the soul the moral sense, and sweeps away all the motives which prompt other men to virtue. I found my affections warm towards him while he vindicated the black man from the ungenerous charges that are alleged against him, as though he were constitutionally stupid and thievish, and addicted to the low vices which are commonly practised by slaves; and shewed that the fault lies in his circumstances, and not in any peculiarity of his nature. I was filled with forebodings, and my heart meditated terror, while he set forth the results of a relation so contrary to nature, as that which exists between the master and the slave. How it generates mutual hate, and lays the foundation for the deepest revenge. And no pencil can better paint the dreadful situation of the slave, and the blighting influence of that situation on his mind than is done in the following paragraph:

"The blacks are thus set at a distance from the religious privileges enjoyed by the whites—from the knowledge and refinement, and the influence of the public sentiment of the community; they have no common feelings or interests with them; they are left to their own ignorance; to the society and intercourse of their own class; and to the pernicious influences of such an intercourse; to false religion, superstition and fanaticism; to the exercise of bad passions, and the indulgence of the worst of vices. And this is the natural result of their circumstances operating on man's natural character.

"Now consider the case. These are human beings, of the same nature as ourselves; possessed originally of as strong powers of mind, and of as quick sensibilities of heart; capable of moving in as high a sphere as we, and acting in as important stations; capable of as high attainments in science, and of enjoying as great civil and social advantages—and above all, possessed, with us, of immortal souls; destined to give account at the same bar, and to be undistinguished sharers in the same eternity. But aside from the influence of religion, the inevitable result of the circumstances in which they are placed, is to stupify every mental faculty; to destroy every aspiration of high and honorable enterprize; to weaken every moral and virtuous feeling; to break down every barrier to vice; to give full play to unholy passions; of course, to place the heart entirely out of the reach of religion, and to ruin the soul forever. It *is* true, that throughout the whole extent of this free, enterprising, happy, and christian people, there is scattered a population, such as I have described. And it is numerous; and it is increasing. Millions of our fellow-creatures are spending, in such circumstances, the period of their earthly probation; and thousands are, every year, passing into an unknown and awful eternity. The black population *is*, then, needy, very needy, and every philanthropic, and much more, every christian feeling, should put us upon asking, '*what can be done for them!* What can *we* do for them!' "

So far all is well said; just as it should be. A fair view of the case, and a proper inference drawn from it. All manifests a noble mind, and touched with religious sensibility too. But when he comes to prescribe the remedy, a sickening *chill* pervaded my whole frame; to see a man of noble capacities, laboring in a cause too weak to carry him, and too heavy to be carried by him. While he labors to prove that black men ought not to be taught to read, he proposes to "give them *oral* religious instruction, and collect them in classes and read to them." And is this *all*? Yes, this is *all*. A mere *placebo* to soothe the conscience, while neglecting the weightier matters. Oral instruction is not to be omitted. In the absence of other means, and mixed with other means, it is to be used; and God has been pleased to bless it to the salvation of many. But that to which I object, and at which every ingenuous man will feel indignant, is, that this is *all that ought to be done* for the blacks of America. Ah! how do the entanglements of sin perplex and cramp the energies of the man! Else we should never have found him enlisted in a war against the cultivation of any, even a black man's mind, by affording him *all* the means of improvement. The way of truth and duty is clear and plain, the way of error and sin is dark and perplexed. I never met with a man yet, who impliedly admits the enslaving of human beings as consistent with the exercise of christian duties, who could talk or write ten minutes on the subject, without expressing nonsense, or contradicting himself, or advancing heresy which would expose a man to censure on any other subject.

On reading the whole piece my mind was led to the following remarks:

1st. There are many in the present day, who are using every exertion to disseminate Bible instruction in Sabbath Schools. This seemed to open a small door of hope for the poor blacks. There are infidels enough to oppose and impede the good work, without any aid from students of theology. It is dangerous to live in familiarity with iniquity, it blunts the moral sensibilities. Witness Lot in Sodom.

2nd. How differently men are affected on the same subject. Paul and his companions took their lives in their hands, and went forth to teach their fellow-men, the way of salvation; though they know that the very men they sought to instruct would watch for their blood. Yet they went forth, and gave oral instruction, it is true; but, then, instead of forbidding their hearers to read the Bible, they directed them to search for themselves: (see 2 Im. 3–15; John 20, 31; Acts 17, 11; 1 John 5, 13, and 2, 12–21.) But our young men of *Inquiry*, like Erasmus, have learned more wit, than to hazard their lives in any such cause. Whatever can be done for the salvation of a black man's soul, consistently with the master's temporal safety and interest, it seems, ought to be done. But they would hold him back from the very fountain of life, rather than enable him to read the Bible for himself. Whether they or Paul possessed most of the spirit of Christ, I do not wait to determine.

3d. Similar causes produce similar effects. In the days of the Council of Trent, the Roman cathotic priests found it necessary to prevent the vulgar from reading the Bible.—Why? O, they will not understand it right, and will make a bad use of it. But how will they learn the way of salvation? The priests can tell them. This will be safer. So the priests taught them, and the people learned, and they have got along without much difficulty ever since. The secret, however, was, if the people read the Bible they will find out what the priests are doing, and the consequence will be fatal to those in power. But I had little thought to find such wisdom in the United States,—less to find it among Protestants; and least of all, to find it in a Presbyterian Theological Seminary. "Ah, but if we give them the Bible, they will learn their rights"—yes, and our wrongs too—"and they will cut our throats." Not if you will do them justice. And if not, the Bible teaches men to endure grief, and suffer wrongfully. "Ah, but they will read the publications that are daily issuing from the press, which no man would be willing his negroes should read." And what if they do? If those publications teach the doctrines of the Bible, what harm? What right have you to hold back your fellow-creature from the light of heaven? If those publications contain sentiments at war with the Bible, the best remedy is the Bible itself. "But oral instruction is safer; for, then, you may inculcate those parts that are suited to their situation. And you can read to them such passages as that in 1 Pet. 2, 18. Servants be subject to your masters, &c."—This reminds me of a black woman who having obtained her freedom, lived neighbor to me. "When I lived widt old mastah, (said she,) he used, eva Sunday mawnin, to call in all de black people to praas, and den we waa sure to hena dat chapta which says, savants be bedient to dem dat aa you mastahs." She understood the business perfectly. She considered it a piece of sheer hypocrisy. And I feel afraid that the young man's Bible class would view the matter in the same light.—But after all, what use of so much caution? He that doeth good cometh to the light that his deeds may be made manifest that they are wrought in God. Only they that do evil hate the light. Is there not a God that rules in the heavens? Is there not a God that judgeth the earth? Was ever a nation scourged for doing its duty? Men often think they are acting prudently when they are wandering far from the right way, and the Lord taketh the wise in their own craftiness.

4th. In the whole essay under review, there are but two texts of scripture introduced, and they not in support of the scheme proposed. I thought it strange to find so little use made of the Bible, by students of a Theological Seminary, on a subject of confessedly so deep interest, and involving the salvation of so many souls. But my surprise subsided when I found my author had pushed his course quite out of the range of scripture. God never gave any man directions how to treat his slaves; for the same reason that he never taught a man-stealer how to kidnap, or a common villian how to steal.

5th. It is to be hoped that the same doctrine does not prevail in any other Theological Seminary in the United States. And it is farther to be hoped that the much esteemed Dr. Rice did not review and approve the effusion of the Society of Inquiry, before it saw the light. Otherwise, I would much rather a young man should study theology at home, with the Bible in his hand, than under such a preceptor. J. H. D.

[It is presumed that Dr. Rice did not have the revision of the essay under consideration, as it was read as an exercise before the Society of Inquiry, respecting Missions, consisting of the students, and entirely under *their* direction.—*Ed. Lum.*]

For the Western Luminary.

THE LORD'S SUPPER.

Innovation into any of the long standing regulations of the Church of God, has, by the grave and experienced christian, ever been looked upon with distrust and fearfulness. It is well for the purity of the church, that such should be the case, especially when there is not the smallest pretension for the support of such innovation founded either in scripture or the utility of the case. Of such a character I conceive to be the practice which has obtained in some of our churches of administering the Lord's supper with leavened instead of unleavened bread.

God commanded the Jews, when he instituted the Passover, Ex. xii, 6, to eat it with unleavened bread; and thus it continued to be used by the children of Israel, whenever they celebrated that feast, for many hundred years—the same kind of unleavened bread, and frequently spoken of as such, where the passover is described. That this prefigured the Lord's supper needs no proof at this time.

When our blessed Saviour instituted his own supper, Mat. xxvi, 17–26, he took the unleavened bread and gave it to his disciples, saying, "take, eat, this is my body." It had ever been considered as the emblem of sincerity and affection, and there was the greatest propriety that our Saviour should have chosen it as the representative of his body. Let us keep the feast, says St. Paul, with the unleavened bread of sincerity and truth; 1st Cor. 5, 8. The word leaven, as might be shown by a number of passages from the scriptures, is used to represent the reverse of every thing that is amiable. "Beware, says our Saviour, of the LEAVEN of the Pharisees, which is HYPOCRISY." There can be no necessity for multiplicity of reference upon this point.

Why, then, has any portion of the kingdom of Christ chosen to use that to represent his body which he did not use himself, but spoke of with reproach? WHAT IS THE REASON that they have CEASED to use the emblem commanded by our Saviour and by his church before and since?

But some one may be ready to say, God will regard only the heart in any of his appointments, and it is rather a small matter to be contending for the kind of bread; but my dear reader, is it not safer to do what God commands you in his most solemn ordinance, than to do something else which is as much trouble to do? The greatest injuries which the church has ever sustained from innovations, have been from small and almost imperceptible beginnings. All the abominations and cruelties of the church of Rome her heresies and her mighty power, were acquired by slow and gradual steps. The first link in the great chain of causes had but little resemblance to the last, it was but a small matter, in comparison to the whole, but it was the beginning. Is it a matter of indifference what are the emblems used in commemorating the death of Christ? If so, you destroy the identity (if I may use the word) of the ordinance altogether. In one place it may be taken with wafer, in another vinegar may be substituted for wine, and at last it may be a matter of indifference whether it be taken or not, it is only a form it may be thought, and God looks upon the heart; and then, where will you rally the disciples of the Saviour? Where will you find the church of Christ?

This is not mere speculation. If you admit that you may use any other emblems than those which the Saviour used, all these conclusions may be brought about.

To conclude these reflections, imperfectly put together, permit me to remark, that nearly all the brethren with whom I have conversed upon this subject, agree with me in opinion upon this subject, and where this kind of bread is used they are not so well satisfied. For my own part, the first time I observed the sacrament taken in this way, I was from home at a distant church. When the bread came round I was surprised, and very much shocked. It was the first time in my life I had ever seen or heard of any thing of the kind; although I have since witnessed the same thing several times, I never have heard any reason for it LAYMAN.

THE LUMINARY.

LEXINGTON, KY.

WEDNESDAY, MAY 18, 1831.

Prayer for the blessing of God on the present meeting of the General Assembly.—The meeting for this object, will be held this evening, in the First Presbyterian Church, instead of the McChord Church, as proposed last week.

EMIGRATION.

By the public journals we learn that in England great numbers of people are making arrangements to remove to America. From one town, a *Minister*, *Sunday School teachers*, and several families were about to embark and to make a settlement in the Valley of the Mississippi.

Not long since three companies were formed in Massachusetts to emigrate to Illinois.—Two of them sailed from Boston for New Orleans, and would thence ascend the Mississippi river; the other company was to start in waggons and take a direct course by land.

Recently a company of twenty persons started from Charlestown, in the same state, for Illinois.

In one of the late Vermont papers is a notice of a meeting to be held in one of their churches, for the purpose of forming a company to emigrate *to the west*.

This method of emigrating in companies has many advantages.

The plan of taking with them ministers of the gospel and teachers, is one of great importance and should never be forgotten in the arrangements for moving to a new country; yet how many, in their eagerness to get possession of rich land and extensive farms, remove far from the sanctuary of God, and the means of instruction, and make no provision for securing those blessings, in the land of their adoption.

Similarity of education, sentiments and interests, enables those who emigrate in companies to unite their counsels and strength in supporting schools and the ordinances of the gospel.

This was the plan pursued by the pilgrim fathers of New England, and by the first settlers of Virginia.

The first companies of emigrants from England, brought with them pious and well educated ministers.

Of their manner of forming new settlements we will mention one instance, as a sample of their general practice.

In June, 1636, the Rev. Mr. Hooker of Cambridge, Mass., and about one hundred men, women and children, belonging to his congregation, travelled through the wilderness to Connecticut river, and laid the foundation of Hartford.

The privations, trials, and temptations of *movers* are great, and claim for them the sympathy and aid of all who can contribute to their relief.

Churches and other benevolent and religious associations should not forget the interests of their members, who remove to new states and territories.

We were much pleased to hear, some time ago, that a resolution had been adopted by the Sunday School Society, in the congregation of Pisgah church, near Versailles, to furnish with a bible, every child belonging to their school, when about to leave it for the purpose of removing to a new part of the country.

The Massachusetts Sunday School Union has given *one thousand dollars*, to furnish books for the libraries of the Sunday Schools in Illinois. This is noble, and as it should be.—Thus they provide the means of instruction for the children of those who have gone from the midst of them to settle in that new and rising state.

At a late meeting of the Young Men's Missionary Society of New-York of the Methodist church, a very animated address was delivered by Mr. Charles Reason, a young man of colour, about fifteen years old. This Society is directing its attention to Liberia.

CENTRE COLLEGE.

We saw a letter, a day or two since, from a student in Centre College, at Danville, under date of May 13th. It represents the institution, as in quite a flourishing condition; and states the number of students to be between seventy and eighty. The Professor of Languages had entered upon the discharge of his duties; and a considerable accession of students was still expected.

The American Bible Society has given to the American Sunday School Union, *twenty thousand* small testaments, for the purpose of gratuitous distribution in the valley of the Mississippi.

REVIVALS.

The number and powerful influence of revivals in our land are still *increasing*. Near four columns of the N. Y. Evangelist are filled with items of news respecting revivals.—We hope our readers will never be tired of hearing what the Lord is doing, to build up the waste places of Zion, and will never cease to participate in the "joy there is in heaven over one sinner that repenteth."

New York City.—They still have there cheering evidence that the Lord is present among them, and the work of conviction and conversion goes on. It is supposed near 2000 have united to the different churches in that city since the work commenced.

Ogden and Riga, N. Y.—The work of God, which commenced some time ago in Ogden and Riga, has been revived and become quite powerful.

Lowville, N. Y.—God is pouring out his Spirit there, and in that vicinity sinners are turning unto the Lord.

Catskill, N. Y.—When we last heard from that place, about twenty were rejoicing in hope, and there was every appearance of a glorious revival.

Greenwich, Ct.—The work of divine grace still progresses very pleasantly in the three parishes in this town. Last Sabbath 45 persons were added to the Rev. Mr. Mann's church, and 8 to the church in North Greenwich.

Lynchburg, Va.—The Rev. J. D. Mitchell, under date of April 26th, writes to the editor of the Evangelist, that a powerful work of grace is now experienced in that place. It commenced in the 2nd Presbyterian church.

Amongst the subjects of this work are men of the first respectability and intelligence, some of whom were professed infidels. It is rather a remarkable fact and one worth publishing, that *all* the officers, Clerk, Commissioner, and Deputy Marshal, connected with the *Chancery Court* in *this place*, have become hopeful subjects of Divine grace in this revival, with the exception of the *Marshal* of the Chancery Court, who has been a professed Christian for years, and is an elder in the 2d Church.

The Baptist, Protestant Methodist, and Protestant Episcopal Churches have all shared in the present revival. The Protestant Methodists have had about 30 hopeful conversions amongst them. The whole number of conversions amongst the whites, during the last five months, is about 130; of blacks, about 30.

Erie, Pa.—The revival of religion in this place was preceded by the preaching of revival sermons, or discourses with a direct reference to the necessity of awakening from lethargy, and to the best means of securing the descent of the Holy Ghost. The arm of the Lord was soon revealed in all its power and glory. About seventy-five give evidence of having passed from death unto life. The revival has extended to the Methodist church and is still advancing.

New Haven, Con.—The Religious Intelligencer of April 30th, says:

"The number of hopeful subjects of the revival in this city has been variously estimated. At a meeting last week for those who were hoping that their sins were forgiven, there were supposed to be present between 6 and 700—what proportion these were to the whole number we cannot tell. Probably some attended who may be deceived, and others staid away whose hopes are still trembling.

Thirty-two united with the church in Yale College on the last Sabbath as the first gathering of the rich harvest they have experienced in that Institution. It is hoped that about 100 more are virtually embraced in the same covenant. There are only about 75 left in college *without hope*. The Gymnasium, conducted by the Messrs. Dwights, and most of our common schools have shared richly in this revival.—We have seen it stated that more than 100 have met with a saving change among the Episcopalians in this city. About 130 have joined the Methodist Society, some conversions among the Baptists, and 40 or 50 in the African Society.—What hath God wrought."

Boston, Mass.—A four days' meeting has lately been held in this city. It was one of great solemnity and interest.

From the Christian Soldier we make the following extracts:

"We are gratified in being able to say that the Lord is carrying forward a work in this city which makes glad the hearts of his people; though we are not prepared to speak of its power and extent, compared with what is going forward in other places. Sinners, we know not how many, are bowing to Christ; and multitudes are enquiring the way to Zion.

Tuesday, at the close of the sermon in the afternoon, those who were anxious for the salvation of their souls were invited to remain after the rest of the congregation had retired. Several hundred accepted of the invitation.—The same invitation was repeated at the close of the evening services, on each of the following days. The number continued to increase, and the last Friday evening it was thought that eight or nine hundred remained to receive counsel and exhortation.

The Christian Advocate and Journal says, that upwards of twelve hundred members ave been added to the Methodist Societies in New-York city during the last year.

FOUR DAYS' MEETINGS.

We perceive that three and four days' meetings are now very generally held in the eastern states, where they are enjoying revivals. Little more than two years ago they were unknown there. The writer of this received about that time from a student in one of the Theological Seminaries there a letter inquiring, "what a four days' meeting was, how it was conducted, the benefits of it, and if it was not usually attended with disorder and confusion."

Any subject of great magnitude and importance increases in interest the longer it is contemplated. So it is with the salvation of the soul. Let the attention be called to it for days together, and it can scarcely fail to excite to a less or greater extent the inquiry—"what shall I do to be saved?"

Presbyterian Camp-Meeting.—Notice is given in the Cincinnati Journal, that a camp-meeting, commencing on the Thursday before the 5th Sabbath of this month, will be held at Sharon.

A gentleman near Shelbyville, Tenn. has said he would board gratuitously, for one year, a good Sunday School teacher.

[From the Presbyterian.]

MISSIONS.

The kingdom of Christ must prevail, however various in character, mighty in numbers, or active in opposition, may be its enemies. We are assured by the word of infallible truth, that "all the ends of the earth shall remember and turn unto the Lord; and all the kindreds of the nations shall worship before him."—There is, indeed, but a small portion of the world, as yet, that bows to the sceptre of Jesus; and many obstructions appear to lie, at present, in the way of the fulfilment of the promise. But God, who spake the world into existence, who by the word of his power upholds every particle of matter, and every soul which he has made, and who "doth according to his will in the armies of heaven and among the inhabitants of the earth,"—God can control the jarring elements of human interests, passions, and opinions, and command peace and order to arise out of the corrupt chaos of the moral world. Our business is to believe, and pray and labor, and watch unto the end, leaving it to God to give effect to our exertions, and to designate the period, when he will "make bare his arm," and bring "the wickedness of the wicked to an end."

It is pleasing to hear what the Lord has done in distant lands, through the instrumentality of missionary efforts. There is much of apparent hazard as well as much of hope connected with the prosecution of Christian enterprize among the heathen. But hope predominates, wherever the word and promise of Him who cannot lie, is firmly embraced by faith. It does not a little aid the trembling faith of Christians, to see that in so many instances, their prayers have been heard, and that the Divine blessing attending their exertions, is given as an encouragement and pledge of future and more abundant success. In viewing what has been done through the instrumentality of other Christian communities, it should, and we trust that it will operate as an encouragement to the Presbyterian Church, to arise in unanimity and strength, to the work of Missions, both at home and abroad.

FOREIGN.

We offer an extract from the third of a series of letters now in the course of publication in the Boston Recorder, by the American board of Commissioners for Foreign Missions, exhibiting the claims of that Board upon the sympathy and patronage of the Chistian public. In the extract which we are about to present, an account is given of "the direct influence of the Missions of the Board upon the heathen world." In perfect consistency with our desire to see our Presbyteries coming up to this work, and to behold their energies united, and their Missionaries advancing into the dominions of the prince of darkness, with the glad tidings of liberty to the captive, under the delegated supervision of the constitutional organ of the Church, we can express our earnest desire and hope that the appeal of the Board at Boston may be liberally answered by the pious and benevolent, throughout our land.

INFLUENCE OF THE MISSIONS

Of the A. B. C. F. M. upon the heathen world.

A moment's reflection will teach us, that but a part, and probably a small part of this influence is open to distinct human observation. Who can look into the thousands of minds and hearts, to which our missionaries have access? Who can observe the happy changes and modifications in the thousands of family circles, effected by their conversation, preaching, and publications, and by the sight or report of their holy lives? Who can relate the particular histories of all their tracts, and of all the portions of God's word, which they have put in circulation! Some of the more obvious facts are these:

Fifteen distinct missions have been established, some antipodes to others.

Fifty missionary stations have been formed, at each of which the Gospel is regularly preached.

Three languages, before unwritten, have been reduced to writing by persons in the employment of the Board.

The New Testament and parts of the Old Testament have been translated into three languages; that of the Sandwich Islanders, after reducing the language to writing; that spoken by the great body of the Armenians; and that used by the 12,000,000 of the Mahratta people.

One of the Gospels has been translated into each of three languages of North America. These translations have been made from the original language of the Holy Scriptures and by persons competent to the task.

Numerous other works have been prepared in *eleven* different languages—four spoken chiefly in Asia, one in Europe and Asia equally, one in Europe, one in Polynesia, and four in the Forests of North America.

A printing establishment, with two presses, has been set up in the Sandwich Islands; another, with three presses, in the Mediterranean; a third, with three presses, in India; and a fourth is about being sent to China.

More than ten millions of pages have been printed at Bombay; a great number at Malta; and a still greater number at the Sandwich Islands. The whole number of pages in the eleven languages filled with matter prepared chiefly by our own missionaries, and printed at the expense of the Board, is nearly *forty millions*, most of them stored with divine truth.

Full 70,000 learners have enjoyed the benefit of our mission schools; and now, there are at least 50,000, the greater part adults.

Fifteen years ago the populous northern district of Ceylon had not a single christian school. Now, through the agency of the Board, more than 600 girls and more than 2700 boys are in schools designed primarily for teaching the rudiments of christian knowledge, and 215 are boarding scholars in more advanced studies under the immediate superintendence of our missionaries; viz. 115 in academies, 80 in a college, and 200 in a Theological Seminary, all of which institutions originated in the mission, and are sustained by it.

Ten years ago, there were no books in the Sandwich Islands, and there was no demand for them. Now, two presses cannot supply the demand, though they print 600 reams of paper in a year, equivalent to 22,000 volumes of 300 pages each, or 800,000 tracts of eight pages.

Ten years ago, reading and writing were an unheard of, or unintelligible process to all the people, of every rank in the Sandwich Islands; now, thousands write, and many thousands read.

Ten years ago there was not a school in all the Sandwich Islands. Now, *six hundred* of the natives, instructed by our missionaries, are employed in teaching schools on the Islands.

Ten years ago, the whole nation of the Sandwhich Islands were ignorant of God, his law and gosgel—pagans—addicted to infanticide, intemperance, lewdness, and all the abominable vices of the lowest savage life—the whole mass of the people so corrupt as to be rapidly diminished in number. Now, the moral law contained in the ten commandments is the law of the land; the nation is professedly Christian; the order, decency, and comfort of civilized life are rapidly gaining ground; multitudes are exemplary in their morals, and not a few are truly pious.

It may be doubted, whether a strictly moral man or woman could have been found on the Islands, ten years ago. Now, on Oahu alone, there is a society of *thirty five hundred* natives, men and women, designed to meet weekly for prayer, the rules of which allow no immoral person to be a member. On the same island, too, there is another association of a *thousands* members, formed for religious inquiry and the suppression of vice; and all its members solemnly engage not to distill, or buy, or sell, or drink any kind of ardent spirits, or offer them to their friends, or give them to their laborers. In one district of another island, a society, requiring good morals as a condition of membership, has upwards of *five thousand* members.

Looking on the Sandwich Islands alone, see we not enough of benign and heavenly influence, to serve as an offset to all our expenditure?

But taking the whole field again into view, we count more than *twelve hundred* converts from heathenism, in consequence of our missions, coming up every communion day to the Lord's Table, glad with the hopes of heaven.

From the Painesville (Ohio) Gazette.

FANATICISM.

The Golden Bible, or the Book of Mormon.—The believers in the sacred authenticity of this miserable production, are known by the name of "Mormonites," and their book is commonly called "The book of Mormon." It is asserted by them that their number in this vicinity is four hundred. In a conversation, a few days since, with a gentleman from Kirtland, well informed, and every way concerned to give us the truth, we are assured that their numbers in the family in that town were two hundred souls. We doubt not then, that their whole number in this county and Cayahoga, is at least four hundred.

They have recently received an additional revelation from the prolific prophet, Smith, which is generally understood to say that Kirtland is within the precincts of the holy land; but by others is said to mean only, that in that town will be a great gathering of mighty multitudes, preparatory to their westward general migration. They are, therefore, admonished to sell no more of their possessions, but rather purchase, lest there shall not be room for the faithful. The admonition, however, arrived too late, as they have but fifty acres left, and the land holders refuse to sell to them.

They profess to receive sensible demonstrations of the Deity. A few days since, a young man gave information to some of his brethren that he was about to receive a message from heaven. They repaired to the spot designated, and there, as they solemnly assert, a letter descended from the skies, and fell into the hands of the young man. The purport was to strengthen his faith, and inform him that he would soon be called to the ministry. They declare their solemn belief that this letter was written in heaven by the finger of God. The style of writing was the round Italian, and the letters of gold. The favored youth immediathly attempted to copy the communication, but as fast as he wrote, the letters of the original disappeared, until it entirely vanished.

It is alleged that some of them have received white stones, promised in the second chapter of the Revelation. Such of them as have "the spirit," will declare that they see a white stone moving about the upper part of the room, and will jump and spring for it, until one more fortunate than the others catches it, but he alone can see it. Others, however, profess to hear it roll across the floor.—These two stories and others of a similar character, are told by them with solemn asseverations of their truth.

Among them is a man of color, a chief man, who is sometimes seized with strong vagaries and odd conceits. The other day he is said to have jumped twenty-five feet down a wash bank into a tree top without injury. He sometimes fancies he can fly.

In Chardon, one man has torn away all the partitions of the lower part of a good two story dwelling house. Here a large number live together. The food consisting of meat and vegetables, it is said, is placed on the table in a large pan, which is the whole table furniture. From this every inmate takes a piece of meat and a potato in his hand, and devours them as he walks about the room.—As to matters of apparel, and indeed other things, when any one wants what he has not, he takes it any where in the family where he can find unoccupied. All things are common.

LIVERPOOL TUNNELL.

The following from a correspondent of the Philadelphia Gazette, will be read with interest:

London, Jan. 1831. The great Liverpool Tunnel, which is said to be the largest in the world, is in all respects a magnificent work. It commences a short distance from the north corner of the Queen's Dock, and runs under the town of Liverpool, finally terminating at Edge Hill, a distance of more than a mile and a quarter. This subterraneous passage is very wide and spacious, and connot fail to inspire the visiter with the most impressive admiration for an achievement that would but a few years since, have been condemned as the most chimerical of all projects. The deep and heavy rumbling of carriages is distinctly heard, as they are hurried along the busy pavements overhead, teeming with life and enterprize; and as you advance, you see painted on the wall, the name of several streets, under which the line passes at various depths from the surface. The sides and roof of the vault have been white washed, and the whole is destined to be splendidly illuminated with gas, which will bestow upon it a most brilliant effect. When the day is perfectly clear, the light may be discerned at the opening of Edge Hill, when more than a mile distant. It has the same appearance as that of the upper hemisphere of the moon, seen through a thin mass of fleecy clouds.—When the work reaches its completion, it will constitute one of the most splendid promenades that can well be imagined; but at present no other accommodation is enjoyed by the pedestrian, than the dim and struggling light afforded by two or three torches.

It seemed to be a matter of some surprise how such an extraordinary excavation could be effected. I was informed by one of the Directors, that the first shaft was commenced in 1826, and the operation continued with scarce any intermission, night or day, until the work was completed. Nearly two thirds of the Tunnel was perforated through a solid rock: so that upwards of one hundred and fifty thousand tons of free stone were removed, which served admirably for building and many other purposes. The pick-axe, hammer, wedge and gunpowder were the principal agents employed, in thus forcing this ponderous thoroughfare through the bowels of the earth. Several shafts were opened at the average distance of five hundred yards; and such was the precision with which the workmen approached each other, that they seldom varied more than an inch at the point of junction.

Passengers destined for Manchester repair to the grand area at Edge Hill, from which place the rail way coaches set off. I took my seat in one of those vehicles, and rapidily descended an inclined plane, leading through the small tunnel, which is about three hundred yards in length, principally cut through a solid rock, and illuminated with a double row of lamps. The carriages are variously constructed, and are quite unique in their appearance, although utility rather than elegance, seems to have been the object of the boilers. The seats are divided into three compartments, some of which are tastily lined with cloth, and each compartment is sufficiently large for the conveyance of two persons. The carriages and coaches, are six or seven in number; and the whole joined together, present a very novel and striking spectacle, when travelling with unprecedented velocity, and drawn only by a single engine. I found it highly necessary to purchase a ticket, a long time previous to the period of starting, or I should otherwise have infallibly been prevented from procuring a seat. One hundred and thirty passengers comprise the stipulated number that can be accommodated at a time; and notwithstanding the carriages set out from the respective places six times every day, making the complete number of passengers seven hundred and eighty, —there are yet scores of people who are obliged diurnally to depart disappointed.

Yours, M**.

New-York, April 23.

Execution of the Pirates.—James D. Jeffers, alias Charles Gibbs, and Thomas J. Wansley, convicted of murder of the captain and mate of the brig Vineyard, underwent the last penalties of the law, on Illis Island, on Friday the 22d inst. at 12 o,clock. They arrived at the Island about 10, but the execution was delayed until 12 o,clock. at their special request. The interval was wholly devoted to religious exercises, in which both the wretched criminals participated with great apparent earnestness. They seemed penitent,* particularly Wansley; and in their supplications to the throne of mercy, acknowledged that the punishment which awaited them was justly due to the horrid crimes they had commited. After they had taken their stand under the gallows, and the rope had been adjusted round their necks, they shook hands with the clergymen and officers in attendance, and took leave of the spectators in the most affecting manner, praying fervently that others would take warning by their fate. The Rev. Messrs. Kent and Carter, offered up prayers in their behalf, and a hymn was given out, which they commenced singing, but before it was finished, the signal was given, the cord cut, and they were launched into eternity. Wansley appeared to die instantly; but Gibbs struggled very much for three or four minutes, and then expired in great agony. Their bodies remained hanging on the gallows for the space of about 40 minutes, when they were cut down, and delivered to the surgeon for dissection.

The whole scene was in the highest degree solemn and affecting. It was difficult to estimate the number of spectators, who amounted to many thousands, and covered the whole island.

To the last Gibbs confirmed the statement published respecting his horrid atrocities, in nearly every particular. He admitted that what he had communicated in regard to his being on board the Hornet and Chesapeake was unfounded, and declared that his sole object in making such representation was to conceal his true name, and prevent his friends from being visited with the stigma that his crime would cast upon them. He said if he had confessed that he first went to sea in brig Brutas from Newport in 1816, that then he might easily have been traced and identified as James D. Jeffers.

*Such appearances, in circumstances like the present, we always regard with suspicion. We know it is perfectly easy for Omnipotence to change the heart of the vilest sinner, and at the twelfth hour if he please; but we are equally well satisfied that this is not His usual mode of dealing with his creatures, and that as men *live*, so they must expect to die.—Eds. J. C.*

We are informed from the most respectable authority that he has made a full disclosure of all the accomplices, aiders and abettors in his piracies, and that it is the intention of the person who has the information in his possession, to proceed to Washington and communicate it without delay to the President. When published, says our infomant, "*it will astound the people of this nation.*"

The demeanor of the two criminals while standing under the gallows, was in general accordance with their different temperaments. Wansley's frame was visibly agitated, though his voice was firm and his countenance composed. He clearly felt as he was forewarned by Judge Betts in his impressive sentence, that it was a dreadful thing to die. Gibbs stood erect and firm, and looked around two or three times to observe the manner in which it was designed to effect his death. He evinced not the slightest tremor, and met his fate with a very different feeling from what he generally anticipate.

The late Rev. Robert Hall.—From a notice in the Boston Watchman, we learn that this eloquent divine was born May 2, 1764; was ordained by his church, August 13, 1780, when a little over 16. Before he could speak plainly, he was given to secret prayer. Before he was 7, he composed hymns, discovering marks of piety and genius. When about 9, he wrote his thoughts on select portions of Scriptures, and religious subjects. He had an intense inclination for learning, so that the country master under whom he was placed could instruct him no farther. He was then sent to Northampton school, under the care of Rev John Ryland, 18 months, and made great progress in Latin and Greek. In 1778 he went to the academy at Bristol, and was ordained in 1780. The church obtained satisfaction of his gifts by their exercises at conference meetings, when he would pray, and speak on portions of Scripture, when about 12 to 16 years of age.

A CONTRAST.

What a difference between the Christian and others! Both are advancing towards the close of life, but *they* are leaving their good things, *he* his evil ones. Both will soon bid eternal farewell; but they to their joys, and he to his sorrow. They at death will plunge into "the blackness of darkness for ever," whilst he will reach "the inheritance of the saints in light."—*Jay.*

FOREIGN NEWS.

Every thing in Europe is still in an unsettled state. Insurrection, revolution, war, and bloodshed are events of almost daily occurence. What cause of thankfulness to God should it be to every citizen of these United States, that we are permitted to live in peace and quietness, "with none to molest or make us afraid."

ITEMS.

Portugal.—The last achievement of Don Miguel was the strangulation of seven constitutionalists, and the banishment of seven others. This exploit was followed by an illumination and display of rockets!

Spain.—The revolutionary movement in Cadiz has miscarried. On the night of the 4th of March the insurgents left Cadiz for Tarifa. They were pursued by the royal troops, and *forty-five* were taken prisoners and *immediately put to death. Four hundred* more had surrendered at discretion, and it is supposed they *have all been shot.*

Italy.—This country is now the seat of revolution. To suppress them Austria has interfered. France looks upon her movements with a jealous eye, and it seems probable that war between these two powerful kingdoms will be the consequence.

Russia and Poland.—The gallant defence of her liberty and rights is still maintained by Poland, against the invasions of the Russian autocrat.

SUMMARY.

The publication of a new political paper has been commenced in this place by Bryant & Finnel. It is called the "Lexington Observer."

It is said that Livingston of Louisiana, has been appointed Secretary of State, and Woodbury of N. H. Secretary of the Navy, and that they have accepted their appointments.

Mr. Madison has given one hundred dollars to the American Colonization Society.

In the town of Monrovia, in Liberia, fifty-five houses were built last year.

Canal Revenue.—The collector at Albany commenced clearing boats on the 16th of April. In 14 days 358 boats had been cleared, and $28,000 collected for tolls, being $2000 per day.

Gold.—In Mecklenburg Co. N. C. there was lately found one day, in a small space, gold to the amount of *one hundred pounds*, estimated to be worth $20,000.

Sheet Lead.—One factory at Galena, Illinois, is able to roll 5000 lbs. of lead per day. The sheets are 50 feet long and 3 wide, at any thickness required. It is thought that this material will supply the place of shingles in covering houses.

Liverpool and Manchester Rail Road.—The English papers state that the Liverpool and Manchester Rail Road, is in such full and successful operation, that a whole cargo of cotton landed from an American ship can in *one hundred minutes* after its leaving the ship, be in Manchester, 32 miles off!

Improvements in Traveling.—One of the steam carriages, at the prize trial on the Liverpool railroad, rushed over the distance of a mile in one minute, that is ten times the speed of what a few years since was considered good travelling. A similar increase of velocity, were it practicable, would enable a carriage leaving Manchester for Liverpool to *outstrip* the sun and stars, and thus see the heavenly bodies move eastward, so that, if the land were continued round the globe, the traveller would at length leave the sun setting in the east and see it rise again in the west, and the same of the stars; or by condescending to abate his speed, or taking a rather lower latitude where the degrees are longer, he might keep the sun always at noon, or always at morning or evening, as he pleased.—*Lond. Chrs. Obs. for Feb.*

The Pennsylvania Colonization Society has generously placed at the disposal of the Parent Society $3235, on condition that this amount shall within two years be applied to the removal to Liberia of slaves who may be gratuitously manumitted for the purpose of colonization. This has been done with the view of enabling the Society to purchase and send out for the use of the Colony, a small, well built and coppered schooner, which will prove of inestimable benefit to the establishment.

The Accounting Officers of the Treasury have allowed Ex-President Monroe the $30,000 voted him under that condition, at the last session of Congress, and before this time he has probably received it.

The Boston Commercial Gazette remarks, that it is about seven years since the authorized emigration to Texas from the United States, commenced. The whole amount of Anglo American population, is at present about 8,000 souls: the most of whom are settled in Austin's colony. The native Mexican population, numbers about 5,000 resident chiefly at three villages. The principal Aboriginal tribes are located high up in the interior, and have no connexion with the white settlement.

Died—At Boston, Rev. Thomas Paul, aged 55. He had been minister of the First African Baptist Church in that city for a number of years.

THE HARBINGER

OF THE MISSISSIPPI VALLEY.

Dedicated, Principally, to the Cause of

TEMPERANCE, AFRICAN COLONIZATION, AND SUNDAY SCHOOLS.

"The voice of one crying in the wilderness, Prepare ye the way of the Lord"

PROSPECTUS.

THE subjects to the promotion of which this paper will be principally devoted, are of vital importance to the community, and intimately connected with our national prosperity and the perpetuation of our republican institutions. Their advocates are confined to no religious sect, and to no political party; but are indiscriminately found in the councils of state, and the humblest walks of private life. They have received a sanction from the virtuous and the wise of every name and every grade of intellect. Their ultimate success is no longer a matter of doubtful import: The only question is who shall be foremost in urging them forward to victory and to triumph. It is confidently believed that the time is not far distant when all political and religious broils and animosities will be merged in these all-absorbing subjects, and others intimately connected with them. Then, indeed, will our happy country avert *the curse of Meroz;—then will our officers be peace, and our exactors righteousness;—a little one shall become a thousand, and a small one a strong nation;—violence shall no more be heard in our land, wasting nor destruction within our borders, but our walls shall be called salvation, and our gates praise.*

In undertaking the publication of this paper, the publisher earnestly solicits, and confidently expects the patronage of the friends of Temperance, African Colonization, and Sunday Schools, throughout the western country. No pains will be spared to make the work instructive and interesting, by the insertion of original and select essays; and minute and correct intelligence, so far as it can be obtained, respecting the proposed topics.

The attention of Clergymen, of every denomination, favorable to the proposed subjects; Sunday School Teachers, and the officers of Sunday School Unions; the Secretaries and other officers of Temperance and African Colonization Societies, throughout the United States, is respectfully invited to this work.

CONDITIONS.

The first number of the paper will be issued about the middle or latter part of June next, in 16 octavo pages, medium, on a small type, neatly stitched and covered; and regularly thereafter, every month; at ONE DOLLAR, per annum, in advance, or *one dollar and fifty cents* at the end of the year. Should the work meet with sufficient encouragement, it will be greatly enlarged, changed in its form, and issued semi-monthly or weekly: and in either case, a proportionable increase in the price will be expected.

The Editorial department will be conducted by Doct. L. MUNSELL, of Frankfort, Ky. *assisted by other gentlemen:* Published by WILLIAM M. TODD.

Frankfort, Ky. May 10, 1831.

N. B.—Persons procuring subscribers will please forward a list of the names to the *Publisher*, at Frankfort, by the 10th of June.

☞ *Subscriptions received at this office.*

NEW GOODS.

THE Subscriber is now receiving and opening, direct from Philadelphia, a large and splendid assortment of

NEW GOODS;

Selected by himself, from the latest eastern arrivals. All of which will be sold as low for

Cash, Linen, Feathers, and Wool,

as they can be afforded. His friends and customers are respectfully invited to call and examine his goods.

THOS. C. OREAR.

N. B.—White Lead, by the single keg or quantity, for sale.

Lexington, Ky. May 11, 1830. 45-tf.

A FEMALE SCHOOL

HAS been opened under the superintendance of the subscriber, in the house adjoining the first Presbyterian Church. So much of my Philosophical and Chemical apparatus, as may be necessary, together with Globes and Maps, will be taken into the School. All the useful and substantial parts of a complete female education will be taught. Tuition $35 per year for all the classes except such as are simply taught reading, writing, geography and arithmetic; for those tuition will be $25. Stationary will be an extra charge. Payment to be made quarterly.

JAMES BLYTHE.

Lexington, April 4, 1831. 40-tf

POETRY.

Now we see through a glass darkly:—but then face to face.

Yet, while these walls of earth remain
That hedge the spirit in:—
While o'er the wide world's cold domain
Hang the dark clouds of sin—
How shall the soul's untroubled wing
Mount in the smile of God,
Or mark the sunbeams, quivering
Along the heavenward road!

How shall the wintry spell of earth
Be broken and undone?
How shall the clouds be driven hence
That veil the glorious sun?
Tis only death, that, like a scroll,
Dissolves the gloom away,
And pours upon the undying soul
A cloudless, endless day!

And when life's evening tide is past,
How sweet that fadeless sky,
Unvisited by storm or blast,
Rears its broad ark on high:—
Beneath its pure, eternal light,
Swells forth the inspiring hymn
Of angels veil'd with plumes of white,
And rapturous cherubim.

How should that world in visions come
To bless the ransomed mind:—
And bid it fling earth's baubles by
As whispers of the wind!
How should we pray with fervent heart—
Oh, for that world of bliss—
Where the glad spirit ne'er may feel
The weariness of this!" [*Col. Star.*

"THE HEART ASKS FOR MORE."

What are the vaunted treasures of the earth,
The pomp of glittering gems, of gold, and lands,
Fair palaces that echo festal mirth,
Pageants of pride, and kneeling vassal bands?
The eye may roll these dazzling phantoms o'er,
But the heart asks for more.

What better gifts has earth?—the crown of bays,
By warriour and by minstrel fondly woo'd,
Friendship's kind smile, the social circle's praise,
Love's fond caress, the tear of gratitude?
These are more dear than all that wealth can pour;
Yet the heart asks for more.

It asks a land where dreams of bliss deceive not,
Where hearts and feelings are not bought and sold;
Where Envy's shafts of dear won fame bereave not,
Where Love is never false, nor Friendship cold,
And where the spirit to pure joys may soar,
Nor feel a wish for more.

There *is* that land—there let the Christian render
The homage of his heart, his lips, his eyes,
And turn from this false world's deceitful splendour,
Its hollow gladnesses, and its faithless ties,
To seek those heavenly treasures, whose bright store
Endures for evermore
[*London New Monthly Magazine.*

From the Protestant Episcopalian.

FRAGMENT.

Psalm CXXXIX. *v.* 6—12.

——And wonderful thy counsels high;
Nor man can comprehend the sky.
And whither can my soul repair,
Nor find thy dreadful presence there?

If o'er yon boundless ether borne,
Or in hell's gloom my journey lay,
Or, sailing on the wings of morn,
Explor'd the glorious paths of day:

Ev'n there, forever by my side,
Thy hand shall hold, thy wisdom guide;
As noon's broad glare the shades shall be;
Darkness and day alike to thee. B. H. C.

MISCELLANEOUS.

A CHRISTMAS GIFT.---NO. III.

From the inside of a Roman Catholic College!

Having detailed some of the rules, and *operations* at the college, I will now relate some of the doctrines taught there. And I am sure you will not be surprised at them if you view them in connexion with what has been already said.

The learned priests here, as well as in all their writings, teach the doctrine of *penance*. They translate, Luke xiii. 3, "Except you do *penance*," &c. Protestants you know, translate that passage, "Except ye *repent* ye shall *all*" (meaning Catholics, Protestants, &c. &c.) "likewise perish." That *ours* is the true translation, though much sneered at by Catholics, any disinterested man with even a moderate acquaintance with the languages, will admit. Even *common sense*, with a knowledge of the human heart, would *force* any one to the conclusion, that, in view of such tremendous and eternal punishments as are denounced against every unholy person, in the scriptures, a man might (as Herod did) hear the words of the Lord "gladly, and *do many* things," and afterwards return "like the dog to his vomit," when his *fears* subsided and his unholy appetites had gained fresh vigor by a temporary abstinence. Here we have penance but not repentance. *True* repentance is evinced by *self*-abasement; *sin* loathing; *restitution;* and is (I think) one of the *necessary fruits* of that faith in *Jesus* which works by love, purifies," &c.:—"a good tree will bring forth good fruit;" but, "a bad tree" under all circumstances," will bring forth bad fruit" forever, unless "created anew" by Him who first gave it being. Common sense then, as well as the "wisdom of God," is for our translation.

I have seen at the college various implements with which Catholics there did penance. Such as a chain made of wire with sharp points at the angles of the links, which were oblong squares. This was worn around the naked body, with the points *sticking in the flesh*. They had also cords or thongs with which to lash themselves; and some of them, I was informed, wore next to their skins, a kind of sackcloth. But these things, you will admit, are *toys*, when compared to the various means of torture which are resorted to in Catholic countries. O! that Catholics would hear the word of the Lord, and "rend their *hearts* and not their" bodies.

The priests at the College, as well as in their books, also teach that we can do "works of supererogation." How a man can do *more* than love his Redeemer "with *all* his heart; *all* his soul; *all* his strength; *all* his mind, and his neighbor as himself," I leave you to conceive. These works of supererogation, say the priests, are put to the credit of our poor connections and friends who are in purgatory; and they are by this sooner liberated. What a *pity* the "rich man" who "lifted up his eyes in hell" had not some kind priest at hand when on his death bed to get him into purgatory between which and Heaven there would have been no "impassable gulph!" *Surely* this unfortunate man must have been very ignorant of his priviliges, for with the thousandth part of his money he *could* have *bought* a safer passage. *Perhaps Solomon and others* were to blame, who said, "There is *no* work or device in the grave. He that is holy let him be holy still, and he that is filthy let him be filthy still." I urge you to "hold fast to the doctrines *once* delivered to the saints:" for, if priests cannot catch you by scripture and sound logic, or "confound you by tradition" they may tell you as they told me, and have told thousands "*if you join their Church and your soul is lost from that Church at last,* THEY WILL TAKE UPON THEMSELVES YOUR SINS AT THE BAR OF CHRIST!

The last doctrine of the Jesuits to which I shall call your attention, which I heard repeatedly inculcated at the George Town College, and which is calculated to shock every friend of humanity, of freedom and true religion, is that which declares "*The end justifies the means.*" Believing this diabolical doctrine, Baxter, (in his controversy with Dr. Wilmer) declared that certain "heretics" deserved to be "*pursued with fire and sword.*"* A *priest*,† to utter such language! a *priest*, pretending to be nurtured by a "*holy* mother"—the Catholic Church! a *priest*, who cries "The temple of the Lord. The temple of the Lord are *we!*" a *priest*, who could at the same instant declare without a blush, that he and his craft were alone the *disciples* of Him who "came *not* to destroy, but to *save* mens' lives," and who *commands* us with the authority of a God to "Do *no evil* that good may come." To "bless and curse not." To "*love and pray* for our *enemies*," ever. And whose holy servant Paul says, "The servant of God must *not strive*, but *per suade* men." "Our weapons brethren, are not *carnal* but spiritual."

SAMUEL C. SNYDER.

*See the "Catholic Question,"—letter xiii.

†Belonging to a set of "Infallibles."

From the New York Evangelist.

MINISTERS WITH LARGE FLOCKS.

Mr. Editor—An esteemed clergyman in this city, who has a large church, said to one who was desirous of colonizing from different overgrown churches, "I have 150 members of my church, that I do not know where to find; you may have all of *them*." But he was unwilling that a single active man or woman, or youth, should leave at any rate. A person has an interview with the pastor, and unites with the church, and this is the last time they have a personal meeting until marriage or death. Is this the Spirit of Christianity? Rather, is it not pride? If we saw a shepherd, with a flock so numerous that he could not have a thorough oversight of each one, calling "his own sheep by name," should we not think they might "flee from him," and that it was his duty to reduce their number? A tremendeous responsibility falls upon pastors, who attempt to lead a flock so numerous, and they must answer for it.—O. P.

LANGUAGE FOR THE PULPIT.

"Be temperate in the use of *figurative language*. Those who introduce a few appropriate figures adorn their discourses; but when your sermon abounds with figure, it becomes wearisome, and is loathed.

"Avoid low, barbarous, and vulgar words; all jingling, harsh sounds; all witty antithesis; and all dubious and equivocal expressions: otherwise you will sink as a clown, or be deemed weak and foolish.

"Avoid the marvellous; and keep from the use of quaint puerile sayings. The one shows an affectation of wisdom; the other a weakness and a childishness; and both are disgusting.

"In short, let your words be well chosen, arranged in due order, easy, and flowing; such as will place your subject in a clear light; and such as will sound well in the ears of your congregation. At the same time acquire a copia of words, that you may not be under the necessity of using the same word too frequently.

"Fine words, and pompous phrases, suit the theatre better than the pulpit; for, when a preacher deals largely in these articles, he preaches himself, but not Christ Jesus the Lord.—*Edmonson.*

HOW RELIGIOUS NEWSPAPERS CAN PREACH.

It does not exactly answer for a minister, in applying a sermon upon the subject of systematic self-denial for the sake of giving something to promote the cause of Christ, to say to Mr. ——, you ought to give up keeping your riding horse, and get your exercise on foot by visiting the poor and praying with them: or to say to Mr. *****, your subscription to the missionary society is not half as large as it might be, if you would abandon the use of tobacco. But some remark in a religious newspaper—some little anecdote or incidental expression in a published letter, may come directly home to the heart of the pious reader, and afford that specific application of a sermon, upon which the minister could not have ventured. An inquiring, teachable young Christian was reading your paper the other day, and he met with an account of a man who had given up tobacco for the sake of giving a few dollars more a year to the cause of his Master. He instantly adopted the same resolution, remarking, as he stated the fact to me; "this is one of the benefits of taking a good Christian paper."—*Epis. Rec.*

PROFESSOR FRANCKE'S RULES

For our conduct in company

Company offers many temptations to sin. If you would preserve a good conscience in the sight of God, remember that He, the Majesty of Heaven and Earth, is present; and that in such a situation, a solemn awe becomes you.

Never speak of your enemies except in love, for their good, and the honour of God.

Do not speak much. When it is necessary to say any thing, do it respectfully, advisedly, and kindly. Always speak with earnestness, with clearness, and deliberation.

Do not make the things of this world a subject of conversation, except when God may be honoured, or good done to your neighbour thereby.

Avoid all severe and reproachful language, and every thing that might excite evil feeling. Inquire of a friend whether you ever offend in this way; for you may do it unconciously.

Profanity is a great sin. If you use the name of God, do it with reverence, as if in his presence. Never make the name of God or Christ a mere by-word. He who honours God in his heart, will not dishonour Him with his lips.

Be cautious, in narrating any thing, that you adhere strictly to truth. Men sometimes supply some circumstances from their own invention, which their memory has not retained. Think afterwards whether you have not in your conversation done this.

Trifling jests and anecdotes do not become a christian. When you are in conversation, avoid speaking of yourself, or desiring so to do.

Never change the conversation from a profitable subject. Much is to be learnt, both in the discipline of the mind and in the collection of facts by much conversation on the same topic.

Never interrupt a person who is speaking, and be silent if you yourself are interrupted.

If you would reprove another for some misconduct, take care first to conquer the fear of man. But it is well, beforehand, to think of your own defects, that you may reprove with meekness, and with love.

Avoid unnecessary mirth. All laughter is not sinful, but it should be the mark of a peaceful, and joyful, not a trifling state of mind. If others laugh at foolish jests, and improper expressions, do not join with them. If they are not pleasing to God, why should they be to you? If you laugh with those who delight in these things, you are a partaker of their sin; if, on the contrary, you preserve a grave countenance, you reprove them.

Cultivate a talent for directing conversation, in a proper channel.

Never think more highly of yourself than of another, on any advantage of station which you may possess. Both of you are dust and ashes, and equal in the sight of God.

Love is humble, and secures the respect and friendship of others; but a haughty man is disagreeable to all.

Remain not a moment in society, when your only object is, that you may thus pass time away.

From the Journal of Health.

NERVOUS DISORDERS OF FEMALES.

It is remarked by the good and wise Fenelon, that the ignorance of the generality of young women, is a fruitful, if not the chief cause of their being troubled with nervous disorders, and of their not knowing how to employ themselves innocently. When they are brought up without solid information, they cannot be expected to have any inclination or taste for study, or for rational amusements. Every thing serious appears dull—every thing that requires attention or exertion fatigues them. The thirst after pleasure, so natural to youth, and the example of persons of their own age who are plunged in dissipation, or occupy their waking hours in languid indolence or frivolous amusements, contribute to make them dread a quiet domestic life. In early youth their want of experience renders them unfit to superintend the concerns of a family, and they are not even aware of the necessity of acquiring this kind of knowledge, excepting in those instances where their attention has been particularly directed to it by the good sense of a mother. Among the opulent classes, young women are not necessitated to devote any portion of their time to needle work, and from the few hours they spend at their needle, merely because they are told, without knowing why, that is not right for females to be ignorant of this species of work, they derive more harm than good. The occupation is very often for mere show, and they seldom apply to it with either pleasure or dilligence, but merely to pass away that time, which, for want of rational means of enjoyment, would otherwise lie heavy on their hands; while from the constrained and often awkward posture of the body which it demands, it acts prejudically upon their health—often already undermined by their listless and inactive lives. If the piano or harp be substituted for the needle, but little advantage is derived. What then is to be done? For want of solid information, their time must be occupied with trifles: for want of rational and healthful employment, a young woman becomes indolent, nervous, and low spirited: she accustoms herself to sleep longer than is necessary to health; and this long sleep weakens her and renders her subject to frequent attacks of indisposition—whereas, by moderate sleep and regular exercise, both of body and mind, she would become lively, strong and active, cheerful and contented—qualities highly beneficial to health, not to mention the mental advantages they procure. The indolent indulgence, too common with young females, joined to the want of solid information, produces, also, a pernicious taste for show and public amusements, and a frivolous desire for novel excitements, alike dangerous to their health and innocence. Well-informed women, occupied by serious duties, or seeking relaxation from these in cheerful but rational amusements, generally possess but a moderate degree of curiosity, or one directed by a sound discretion. To their well-governed minds the significance and folly of most of those pursuits, for which little minds, that know nothing, and have no occupation of their own, are so eager, present no attraction. On the contrary, some women who are ignorant and thoughtless, always possess a disordered imagination. For want of solid food, their curiosity is directed to vain and dangerous objects—by its indulgence their health is injured, and their peace and happines destroyed.

GREAT POPISH BARGAIN.

A Female Pilgrim from Lough-Derg, the grand resort for the Irish Hindoos, on her late return from fulfilling her mummery there, thus addressed one of her neighbours—"Och, but Coronnea was the heavenly place this year!"—Her friend asked—"how so?" The Pilgrim replied—"It's I that got the bargain there!" Her neighbour again inquired—"what was it?" The Idolater answered—"I had the benefit of fifteen masses for *one five penny.*" The Friend rejoined, "that was a *bargain* indeed, they would have been cheap at thirteen pence a piece." The superstitious Pilgrim aded—"thirteen pence!—they would be cheap at a pound. You never heard of such a bargain!"—*Protestant.*

WAITING GOD'S TIME FOR A REVIVAL.

Says a writer in the Pittsburg Herald, "I recollect it was suggested to a pious elder, that in the church of which he was an overseer, there were evident signs, and that there had been for months, that God was waiting to be gracious; that the reason why divine influence was not more generally experienced, was that the church members were as the "heath in the desert, that see not when good cometh;" that faith, and prayer, and humiliation were wanting. This elder, in the sincerity of his heart, misapplied the language of the prophet, and replied, "If the vision tarry, wait for it." At this annunciation, I felt discouraged, and as I was younger than he, I did not wish to argue the point. I only reflected on the solemn consequences of forming incorrect opinions as to the *willingness* of God to impart divine influence; as to the *time* and *manner* in which he makes it known, that he carries on his work of grace, "not by might nor by power," but by his Spirit. Or rather, I lamented that on this subject, so immensely interesting to the church, and to the world, so few appeared to have clear conceptions of what God has taught, or what they may expect from the direct agency of the Holy Spirit accompanying truth."

ACOUSTIC CHAIR.—Mr. Curtis, the well known aurist, has invented a chair with an acoustic barrel and tubes, something on the principle of the Invisible Girl, for the benefit of the deaf and the old persons who are hard of hearing, and who, while sitting in it at their leisure, may hear conversation or reading in a low tone of voice, carried on by an individual in any part of the room. By means of pipes, also, a person whispering in a distant apartment can be distinctly heard. We have ourselves been seated in it, and were astonished at the ease with which we distinguished the different voices of those engaged in conversation in an under tone, and also a tune played by a small musical box (which was as audible as if it had been standing on the table before us,) in a room separated by a hall, &c., from the one in which the chair is placed. Upon the whole, we consider this invention as one of the most ingenious applications of the principles of acoustics with which we are acquainted.—*London Literary Gaz.*

T. RANKIN,
DRAPER AND TAILOR,

RESPECTFULLY returns his thanks to his friends and the public for the liberal patronage they have heretofore bestowed upon him, and solicits a continuance of the same. He informs them that he has removed from his old stand to Main-street, one door below A. S. & E. H. Drake's, in the house formerly occupied by Mr. Giron as a Confectionary—where he is fully prepared to execute work in the most fashionable style, having employed the best of workmen. He has just received from London and N. York the latest fashions, and will continue to receive them, with a regular supply of *Cloths* and *Cassimeres*, (of good quality, such as he can recommend to his customers,) with other fancy articles usually kept by Drapers. By his indefatible exertions to please, he hopes to receive a part of the public patronage, and indulges the pleasing anticipation of at least receiving the favors of his old customers.

All orders thankfully received, and punctually attended to.

☞ *Transient customers can have their work executed on the shortest notice.*

Lexington, April, 1831. 43-tf.

FOR SALE,

A FARM, containing near 250 acres of good land, situated one half-mile east of Nicholasville, Jessamine County; on which is an elegant and commodious Brick House, and other necessary buildings; also, an excellent Apple Orchard, &c. &c. For terms and further particulars, apply to the proprietor on the premises, or to H. Daniel, Esq.

JOHN L. PRICE.

April 20th, 1831.—42-3m.

CLELAND'S HYMNS,

3RD EDITION—ENLARGED.

FOR sale at the office of the Western Luminary, Lexington, Ky.

Price—62½ cts. single—$5 per dozen.

NEW STORE.
WILLIAM H. RAINEY

IS now receiving and opening in the White House adjoining the Store of E. W. Craig, an entirely new and splendid assortment of

British, French, India, and American

GOODS,

Suitable for the present and approaching seasons;

HARDWARE, QUEENSWARE,

GROCERIES, &c. &c.

His stock was selected by himself out of the Spring arrivals in the Eastern Markets for Cash. He indulges the pleasing anticipation that he will be able to furnish his old friends and the public generally, who may please to give him a call, with Goods as good and cheap as any store in Town. He will receive in exchange such articles of country produce as are generally taken in Stores.

Lexington, Ky. March 30, 1831. 39-tf.

FOR 1831.
NEW SPRING AND SUMMER
GOODS.
J. G. M'KINNEY, & CO.

ARE now opening, direct from New York, a large and splendid stock of FANCY AND STAPLE DRY GOODS, bought unusually low at Auction, by *E. U. BERRYMAN*; all of which will be sold at a small advance for *cash*. Persons purchasing Goods either to sell again, or for family use, would do well to call, as we can, and will give as good bargains as any other House in the Western Country.

NOW OPENING:

Superfine blue and black Cloths; Olive and claret Cloths; Blue, black, drab and fancy Cassimeres; Blue and yellow Nankeens; Rowen Cassimeres, Prunella, Lastings and Circassians; French and Russia Drillings; Merino Cassinetts; Black Italian Lustring; Black and fancy Grode Nap. Lustring; Florence and Satins, plain and col'd. Dimity and Cambric Muslins; Jaconet and corded Muslin; Crape Scarfs and Handk'fs; Gauze and silk Handk'fs; A splendid lot of Calicoes and Ginghams; Plain and figured Palmerine; Brown and bleached Cottons; Handsome Caps and Collars; Infants' Dresses, and Petticoats; White and black Italian Crapes; Silk and fancy Cravats; Mersailles Silk and Velvet Vesting; Dimond Cotages and Leghhorn Bonnets; Bonnet and Belt Ribbons; Ladies' Gloves and Mitts; Gentlemen's Gloves and Stocks; Bombazetts and Bombazines; Linen Cambric Handk'fs; Colerain Linen, a superior article.

HARDWARE, GLASS AND CHINA WARE;

Loaf and Brown Sugar, Fresh Tea and Coffee, Mace, Copperas, Alum, Indigo, &c. &c.

In addition to the above articles, we will be receiving *every week*, New Goods as they arrive at the Eastern Cities, which will keep our stock composed of all the most fashionable articles imported to the United States. Lexington, March, 1831 40-tf.

YOUNG LADIES'
BOARDING SCHOOL.

(Greenville Female Academy, Harrodsburg, Ky.)

WILLIAM D. JONES, } *Teachers.*
WILLIAM KNIGHT, }

THE Third Session of this Institution will commence on the first Monday, (2nd day) of May, and close the last of September. From the commendations already given of this Institution by its Board of Visitors in their late report, and from the high and increased satisfaction expressed by those who have witnessed the progress of our pupils, we can confidently assure parents, and others having the direction of the education of this interesting part of our youth, that those committed to our charge will receive every attention necessary to give them a thorough education—such a one as will fit them for usefulness in those walks of life for which they are destined by their Creator.

TERMS AND COURSE OF STUDIES.

First Class—Embracing the elements of the English Language, $8

Second Class—Reading, Writing, Spelling, (with definitions,) Mental Arithmetic, English Grammar with Exercises, &c. $10

Third Class—Reading and Arithmetic, continued; Geography, ancient and modern History, Rhetorick, Logic and Composition, $12

Fourth Class—Astronomy, Natural Philosophy; Moral and Intellectual Philosophy, Chemistry, Elements of Geometry, Use of the Globes, Natural Theology, Evidences of Christianity, Composition, and French; any of which may be omitted at the option of parents, $15

Music, per Session, $15

Boarding, Washing, &c. &c. $40

All young ladies, who do not live in the immediate neighborhood, will be expected to board at the Academy, where they will be under the constant care of myself and family. We pledge ourselves to give every attention, that any parent can desire, to the morals, manners, and health of our pupils.

WILLIAM D JONES, *Principal.*

April 12th, 1831.

A. G. SMITH,
SURGEON,

FORMERLY of Danville, Ky. takes the liberty of informing the people of the West, that he has been for the last 18 months in Europe, attending in the different Hospitals for the purpose of further qualifying himself for the practice of Surgery; that he spent 10 months of that time in Paris, with Doctor Civiale, studying Lithotritic, or extraction of the stone from the bladder without cutting; and having made himself familiar with every thing relative to it, and the other disease of the urinary organs, he now offers his afflicted countrymen the opportunity of availing themselves of this valuable improvement.—Among the many cases that he attended the progress of, he has selected the three following, which speak for themselves.

A child 7 years old was operated on with an instrument of 2½ lines diameter; the meatus was enlarged with a bistory, considerable pain in introducing the instrument on account of the smallness of the urethra; the stone, five lines in diameter, was seized and broken up, 4 large pieces were discharged during the night, he was operated 4 times, with less pain each time, and discharged cured.

A man aged 26, had laboured under the disease 5 years, operated on by La Roy at la Charité three successive Saturdays, stone eight lines diameter; after each operation passed a considerable quantity of the stone; complained of no pain; 3 days after the last essay he was discharged cured.

A man 60 years of age, walked from home to the Hospital, half a mile, and back again after each operation, was relieved in 6 operations of a stone of 12 lines diameter; saw him sometime afterwards; he said he was never in better health.

Thus it may be seen that this ingenious yet simple method possesses many advantages over the common mode. The most prominent are,

1st. It does away with all idea of a bloody and dangerous operation, which gives that calmness and confidence to the patient so necessary to the success of all operations.

2. The manœuvres necessary for the introduction of the instrument, seizing the stone, and breaking it up, in favourable cases and in expert hands, gives but little pain.

3d. The patient is rarely confined to bed, and in ordinary cases can attend to his usual avocations.

Dr. S. will be found in Lincoln County, near the Hanging Fork Post Office, during the months of March and April; afterwards at Louisville.

Persons in indigent circumstances will be attended gratuitously. March, 1831.—37-7t.

A FEMALE SCHOOL

WILL be commenced at the house of Judge Robbins, in Montgomery County, on Monday the second day of May next, in which the elements of a useful education can be acquired. Tuition, board, washing, &c. at $50 per session of five months. The tuition of music and drawing not included in the above sum. Only a few scholars can be accommodated with board in the family.

March 2d, 1831. 36-tf

JOB PRINTING
EXECUTED AT THIS OFFICE